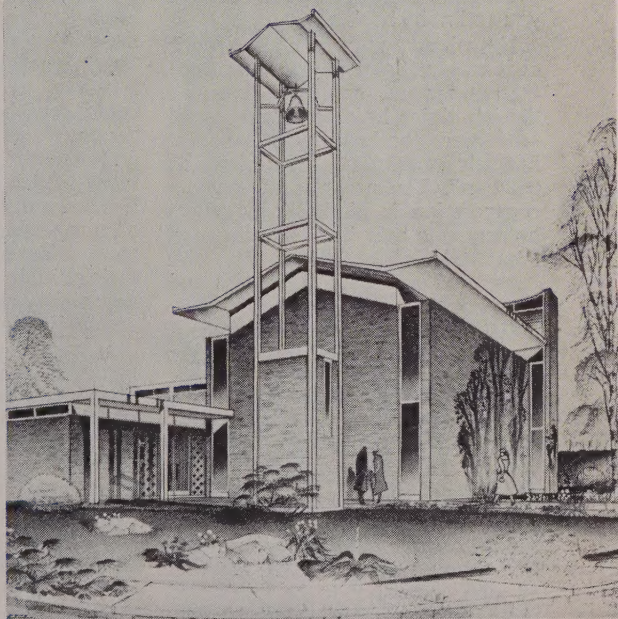




British Lutheran

FEBRUARY 1960

CONCORDIA COLLEGE LIBRARY



CARDIFF'S "EXCITING" NEW CHURCH

COMMENT

To new church officers —

CONGRATULATIONS!

You were elected in the annual meeting to an office in your congregation. Or perhaps you were re-elected. Congratulations!

You have been elected, like your pastor, by Christian men to a position of responsibility in the church. The department for which they have made you responsible will prosper or fall back while you guide it. It depends upon you.

More than that. Christ depends upon you. The work you are in charge of is important for His kingdom. The only way in which He can get it done is through you. Through you and nobody else.

Now that you have the office, work at it with all your might. To accept the honour and then to lie down on the job, doing little or nothing at all — it were far better you had said honestly at the time: "I decline the position". The progress of many a congregation is hindered by office-holders who only hold, like the man Jesus told about, Matt. 21, who "answered and said: 'I go, sir'; and went not.

Faithfulness — that's the virtue God expects of every leader in the church, whether pastor or layman, "that a man be found faithful", 1 Cor. 4:2, that a man do his job as best he can. And humility. "I am among you as he that serveth", our Lord said. Election to office in a Christian congregation is an opportunity to serve God's people, not to lord it over them, "Even the Son of man came, not to be ministered unto, but to minister", Mark 10:45.

Marriage outside the Roman church is branded —

"SINFUL UNION"

In the November 1959 issue of the Roman Catholic "The Clergy Review" (pp. 685-7), a reader asks: "What should be the attitude of Catholic parents towards one of their children who has married outside the Church? What attitude should they adopt towards the grandchildren? If the couple come to stay with the parents, can they be accepted as man and wife?"

The reply? The parents "may never do anything which amounts to implicit approval or condonation of the sinful union, not even as a temporary concession . . . It is difficult, however, to see how the parents could ever be justified in allowing the couple to stay with them as man and wife, if this means providing them with a room where they can live as such. It is too positive a form of co-operation to be excusable as a mere toleration of evil . . . As to their attitude to children born of the union, they are not, of course, under any obligation to concede to them the special privileges attached to legitimate status, but the taint of illegitimacy does not nullify the bond of blood which unites them . . . They should therefore not deny to them the normal marks of love and affection which are due to kindred . . . and should remember that their title to special consideration is enhanced rather than diminished by their unhappy condition".

Rome hasn't changed.

key words

repentance

It happens every time — people are always looking desperately for something in themselves which would give them at least a little credit for their salvation.

On the Wrong Track

You bring a man to understand and to acknowledge that he can claim no more credit for being born into God's family than he can for being born into a human family.

He agrees. "But", he replies, "first I have to repent — and when God sees that I am truly sorry for the wrong I've done, He has pity on me and, as in the parable, He takes His prodigal son back again."

With that, the man feels certain he has found at least a small point where he has done something toward his salvation.

But here is the catch. The Prodigal already belonged to his father's family, Luke 15.

Going our Own Way

But we do not belong to the family of God by nature. On the contrary, we are "by nature the children of wrath", Eph. 2:3. "The carnal mind is enmity against God", Romans, 8:7. To change that requires some pretty drastic surgery which only God can do. He must "create in me a clean heart . . . and renew a right spirit within me", Psalm 51:10.

This is repentance: a change from a self-motivated to a God-motivated

heart, Romans 7:24-25. God the Holy Spirit brings us to an awareness of the dreadful results of going our own way through the revelation of the Law and its curse; and through the revelation of His love and blessings motivates us to go God's way.

Power for the Way

But what about the statements of God requiring us to repent and believe?

When you teach a child to write, you tell it to write but you hold its hand while it forms the letters; that is, it forms the letters because you are forming them. Its own unaided hand produces only meaningless scribbles. (See Galatians 2:30)

Fallen man is not simply an imperfect creature who needs improvement: he is a rebel who must be overcome, conquered by the Holy Spirit. Through the Law, God stops him in his tracks and turns him around.

God All the Way

All this is the work of God. "We are His workmanship, created in Christ Jesus", Ephesians 2:10.

Because the self-motivated heart continues to exist and to exert itself side by side with the God-motivated heart in my life, I am daily in need of this renewing operation of the Holy Spirit. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would", Galatians 5:17.

BY ARNOLD RAKOW

YOUR MISSIONS AROUND THE WORLD



A Christmas letter from Nora Mitchell, formerly of London, now teaching at the Lutheran High School at Vadakangulam, Madras State, South India.

"In another few weeks I shall celebrate my fourth Christmas in India. It seems difficult to believe that so much time has passed and yet by now living in India has become the natural way of life. I can't realize that you are not as familiar as I am with the people and places out here. Hence, as I greet you this Christmas, I shall try to give you a quick synopsis of our work and life in Vadakangulam during the past year.

"Looking back through the year one can feel encouraged that there has been a steady, continuous growth in all branches of our work. We should reflect more often on these blessings as it's so easy to become bewildered and discouraged by the many frustrations in the normal daily routine. . . . Since the beginning of this school year all students from IV Form upwards must, according to government regulations, take Hindi as a compulsory third language. To fit it into our timetable, needlework, gardening and library lessons have been displaced. This in turn has affected my work giving me more time for physical training. I've been preparing a schedule which will include all aspects of the girls'

Physical Education throughout their six years with us.

"Because of the generous gifts which have come from abroad during this year, I was able to undertake some building projects at the hostel. The first need was for a new latrine . . . I also managed to get the upper storey of the hostel electrified. We need to use it now that we have more girls. Furthermore, I was able to re-surface the broken cement of the inner courtyard and get some 50 wooden lockers made, so the girls have a place to store their books and personal items.

"It's impossible to express in words the joy which I saw in the eyes of the girls as the furniture was completed. They collected their precious *naye praise* (the new coins) and bought me a gift of peanuts. I can't send the peanuts, but I can send our thanks and appreciation. Then, too, I was able to start working out a dream I've had: to open a Scholarship Fund for our own Lutheran girls who are very bright but live far from school and are too poor to afford the full hostel fee. The scholarship awarded is Rs 30 (about 45/- or \$6.00) per girl per year.

"In February of this year I was asked by the Vadakangulam Ladies Guild if I would be the president of their society. Until then the pastor had been president. Meetings consisted of an hour's Bible study

given by him. It is the age-old custom in India for a girl to be submissively obedient to her father. He marries her to a husband of his choice, and from then on she serves her husband. To be critical or show an independent spirit is to be disrespectful. Thus, if a husband sends his wife to a meeting, she will go. When there, she will dutifully wait to be told what to do. When I took over the presidency I tried to make it clear that I expected the women to contribute ideas and make decisions at their meetings, but I found this easier to say than to put into practice.

"Nevertheless, we have had some interesting discussions on topics like Teaching Little Children to Pray, Family Devotions, Behaviour in Church. We have a sick-visiting committee who regularly visit ill and aged folks. For our Bible study we followed one of the Bible correspondence courses on St. Mark. Each Sunday we spend a little while on hymn-singing, and for a practical project I have been teaching them to knit. We hope to get enough squares completed for a blanket to be sent to our Lutheran Hospital at Ambur.

"Another new responsibility I have tackled this year is that of being a distributor for the National Christian Council Famine Relief and Food Gifts Committee. I receive the allocation of milk powder and other gifts for this district as it is shipped from Madras, and I'm supposed to see that 4,000 hungry children in 38 elementary schools for which I am responsible drink their milk daily, and that no one steals it from them beforehand".

We so often misunderstand God's purpose in affliction.

LUTHER

On Affliction

We experience just what happened to me and my companions when I was a lad. We collected donations that we might support ourselves while studying. At the season when the church celebrates the birth of Christ, we went about from house to house in the villages singing in four parts the customary hymns about the Christ Child, born in Bethlehem.

When we came to an isolated farmhouse at the edge of the village, the farmer heard us sing, came out, and asked with a rough voice where we were. Where are you boys? he said, and brought us a few sausages, which he wanted to give us.

But all of us were so frightened at his words that we fled, though we had no real cause to fear, since the farmer held out the sausages in good will to give them to us, except perhaps that our hearts were filled with fear by the daily threats and the tyranny which schoolmasters at that time used against poor pupils, and we were more easily alarmed for this reason.

Finally he recalled us from our flight and, laying aside our fear, we went to him and accepted the donation he offered.

Is it not a tremendous and deplorable pity that we fear and tremble before Him whom Scripture so often calls our Refuge from generation to generation, nay, before Him who will receive the castaways though father and mother desert and reject us, as Ps. 27, 10, says: "When my father and my mother forsake me, then the Lord will take me up?"

(What Luther Says I, 18 by Ewald Plass)

WINNING THE PEOPLE

COAL AND SHIPS

SUNDERLAND is a large town, the second largest in Britain between Leeds and Edinburgh. "Wearsiders" say it is the largest ship-building town in the world. Ever since 1396, when the first coal was exported, Sunderland ships have been carrying coals from Newcastle, 12 miles away.

Sunderland is an old town, with many evidences of Roman occupation still visible. Still standing is the tower of St. Peters, the monastery dedicated in 674 A.D. by Benedict Biscop and the school of the Venerable Bede, England's first historian.

POLICE WALK IN PAIRS

St. Timothy's Lutheran Church is in Hendon, the dock area and one of the oldest parts of the town. The first ship was built here in 1346.

A hundred years ago, Hendon was the centre of Sunderland and its elite shopping district. Stately Victorian homes graced its streets. In the next fifty years, the population more than doubled. The town centre shifted from Hendon, and Sunderland sprawled over the surrounding countryside. Hendon was neglected, became rough and derelict. Twenty-five years ago, police walked the Hendon beat in pairs. World War II hit hard. Enemy bombers left a shambles, street after street of gutted homes. But local people say Hitler's bombs did at least rid Hendon of its houses of ill repute.

In 1955, Sunderland Corporation began an ambitious redevelopment scheme, Hendon was torn down and rebuilt. Whole streets were razed, and their

families evacuated to new housing estates. Hundreds of old buildings were demolished, and modern brick flats rose in their place. For the first time in their lives, many people now had running water and inside toilets. I'll not forget the old lady who proudly showed me through her new flat and turned on every tap in the house and even pulled "the chain".

LUTHERANS COME TO HENDON

In 1954, before redevelopment began, the Evangelical Lutheran Church of England came to Hendon. They purchased what was for the area a comparatively new building, the 65-year-old Swedish Seamen's Mission. This was the beginning of English Lutheranism in the North of England.

A dozen different churches stood within five minutes' walk of the building, yet in the first year scores of people responded to the Gospel invitation of the "Lu-theer-ians". In the opening Christian Film Festival, police had to be brought in to control the crowds determined to squeeze into the small building. But hardly were contacts made than family after family were moved out of their homes to other areas as the redevelopment scheme went forward.

The church followed the people into new districts, Branch Sunday Schools were organised in the surrounding suburbs. As a result, first a new Sunday School and then, in 1958, a new congregation came into being at Grindon.

OPPORTUNITY IN THE NEW FLATS

Since 1958, when the first flats were completed, people have been moving in, many from other parts of Sunderland,

BY FLOYD BOSCH

IN THE NEW FLATS

some who came originally from Hendon itself. Realising the peculiar opportunity to bring the Gospel to people uprooted from their old homes and associations and transplanted into a new community, the church is conducting a year-round evangelism programme. Each autumn, for one or two weeks, we show Christian films produced by our own Lutheran Film Service in London. In 1959, in addition to the autumn series, we showed one film a month. Pamphlets, posters, personal invitations, and advertisements in the local paper invite the people to attend. After the film each night, the pastor gives a short Christ-centred message. The people are invited to enjoy a cup of tea and biscuits, giving the pastor and his people an opportunity to meet and speak with each person individually. All of our members eagerly support the showings. No visitor leaves without a chat and a handshake.

"KINGDOM WORKERS"

To lengthen the arm of the church, to bring more people to the films and then to church, and to follow up prospects, St. Timothy's organised the "Kingdom Workers". Members are trained in the "how" of evangelism, and are sent out in pairs to make personal calls. They knock on the door of each new flat and give a personal invitation to our films and church services. Hundreds of calls have been made, bringing parents to our services and children to our Sunday School.

HURRY UP GOD?

One often wishes that he could hurry the leavening process of the Word of

God. We are human, and in this modern age we like to see immediate and visible results. But souls are won for Christ one by one, and not in great masses. The battle is long, the advance uphill all the way. The three powerful foes of the church do not give up; neither must we. The year-to-year statistical growth is not impressive, yet, when one looks back only five short years, how good God has been! From no Lutheran congregation in Sunderland in 1954 to two in 1959, from one member to over one hundred and fifty, from one communicant to forty-four. God has kept His promise. His Word has not returned empty. It has accomplished His purpose.

CHURCH RELOCATION

Eventually our own Lutheran building, too, will have to come down to make room for redevelopment. Perhaps that's good. We need a church site more centrally located and easier to get to by bus. Seventy-five per cent. of our people travel to church by bus. Then again, to many Sunderlanders, Hendon is still what it was twenty-five years ago. They will not respond to our repeated invitations. Relocation may help. Slowly but surely the "Lu-theer-ians" are becoming known among Wearsiders as an historic Protestant church and not, as they first suspected, a new fly-by-night sect.

The times, area, and people change, but the Word we preach remains the same, even to eternity. This powerful Word has already changed the lives of many and will, by the grace of God, continue to make its leavening influence felt in the community.

C.E.F. Raises £30,000 In Three Years

IF the moneys raised in loans and donations by the ELCE Church Extension Fund in the last three years were placed, end to end, in pound notes, they would make a path that would stretch from Luther-Tyndale in Kentish Town to Holy Trinity in Tottenham. Or, in pennies, they would lead you from London's Marble Arch to Cardiff's Castle.

Put another way, seven parsonages could be built with the sum raised by ELCE Lutherans from 1957-59 for their church's revolving building fund.

From Marble Arch to Cardiff

The three-year CEF total is £30,151 or \$84,394.

Year	Loans	Donations	Total
1957	10,134	1,878	12,012
1958	5,390	1,250	6,640
1959	10,477	1,022	11,499
	£26,001	£4,150	£30,151

These figures were released by the CEF Financial Secretary, James Taylor of St. Andrews, Ruislip. Other members are John Dunsbier and Pastor Norman Heintz of Luther-Tyndale, Kentish Town, and Mervin Kelly of Christ Lutheran, Petts Wood.

1d. Interest

The Committee met on Wednesday, 3 February, at the ELCE central office at 42 Museum Street, London, W.C.1, to dispatch annual interest payments to investors. Nearly £400 were paid out, the interest amounts ranging from 1d upwards.

Of the 275 present investments, many are in the £1-5 bracket, a few over £1,000. 3½% interest is paid the first week in February each year, except where the investor requests that his loan should be interest-free.

The Fund is not the special privilege for the affluent few. Its basic objective is to give every man, woman, and child a share in every new building the church

erects. Sunday School children — and some old-age pensioners — are investing at the rate of sixpence or a shilling per week. Members are encouraged to make CEF their savings bank into which they deposit, and from which they withdraw, as circumstances lead them. Placed into the Fund, savings do double duty: they build the church as they earn interest.

£77 Per Communicant

Spread over the 394 ELCE communicant members, the £30,151 total would average £77 or \$215 per member. Actually, however, investors number only 275 — and this includes many children and some adults who are not members.

To encourage the participation of every ELCE communicant member, the Committee decided to retain the 1959 slogan for the new year: *Every Member a Regular Investor*. Even though neither the slogan nor the £12,000 had been realized, the Committee expressed satisfaction with the 1959 figures:

Final Figures for 1959 C.E.F. Year

(1 February, 1959, to 31 January, 1960)

	Loans	Donations
	£	£
KENTISH TOWN	6,224	212
TOTTENHAM	1,839	21
RUISLIP	660	18
SUNDERLAND	53	57
PETTS WOOD	119	55
BROMLEY	18	0

BOREHAM WOOD	8	6
GRINDON	87	12
CARDIFF	507	4
CAMBRIDGE	605	5
OTHERS	357	632

Totals :	£10,477	£1,022
Grand Total :	£11,499	

"With just a little extra effort", Mr. Taylor said, "we would have made it". With all congregations and missions, and more and more individuals, participating and investments coming in at the rate of almost £1,000 per month, 1959 had been a year in which it was evident that CEF was blessed by God and was winning the confidence of Lutheran people.

Publicity in 1960

CEF representatives from the congregations and missions met with the Committee on Wednesday, 27 January, to discuss publicity for 1960. The new CEF year would be launched on Sunday, 7 February, with a special prayer in each congregation, a brief talk by the local representative, and a new pamphlet. Double-crown posters (20 in. x 30 in.) featuring CEF investment in the new churches to be constructed in 1960 would be supplied to each station every two months, CEF leaflets for insertion in the parish bulletins the other months. As usual, the BRITISH LUTHERAN would print the month-by-month progress toward the £12,000 target figure.

Lutheran Women Organize 8 May

Lutheran women from ELCE congregations and missions in London, Cambridge, Harlow, Cardiff, and Sunderland will gather at Luther-Tyndale Memorial Church, London, on Sunday, 8 May, to form a national Lutheran women's association. Plans for the meetings were discussed and formulated at two meetings of the organizing committee held at 42

Museum Street, London, on 27 January and 10 February.

Mrs. G. Barker, of Petts Wood, is the committee's chairman and Mrs. D. Winger its secretary. Other members are Mrs. G. Davis of Ruislip, Mrs. Rose Lawton of Kentish Town, and Mrs. Jeynes of Boreham Wood. The Rev. Roger Winger, of Holy Trinity, Tottenham, is the pastoral advisor.

Registration at the organizational meeting will begin at 2.30 pm. The business session, later in the afternoon, will select a name for the new body, discuss its purposes and objective, consider projects, and elect the first officers. Bible study and fellowship activities are also planned. The 8 p.m. closing Vespers will be conducted by the pastor of the host church, the Rev. Norman Heintz.

Some eighty women are expected to attend, most of them from the London area. Special financial arrangements are under consideration to enable Ladies' Guilds at Cambridge, Sunderland, and Cardiff to send at least one delegate to the meeting.

Coach For London Delegates

A day of sightseeing along 275 miles of Britain's A1 road will begin, and a return journey through the night will end, the 1960 Synod for most of the delegates and visitors from Greater London. Twenty of the twenty-eight delegates to the Sixth Annual Synod of the Evangelical Lutheran Church of England at St. Timothy's Lutheran Church,

Two Important Dates

1 First Budget Conference

at London 12 March

2 Sixth Annual Synod

at Sunderland 22-23 April

Sunderland, are from the London area. A coach will leave London at 8 a.m. on Friday, 22 April, and will return about 8 a.m., Sunday, 24 April. Some twenty seats will be available for Synod visitors at the cost of 30/- return.

Delegates to the two-day Synod, the first to be held outside London, will be housed in private homes, the Rev. Floyd Bosch, pastor of the host congregation, states. Visitors will be accommodated at a reasonable price (15-20/- per night) at a convenient Sunderland hotel.

Advance reports indicate that St. Andrews, Ruislip, will send a party of eight; from Church Church, Petts Wood, the whole Church Council plan to attend.

A feature of the Sunderland Synod will be the midday coach excursion on Saturday, 23 April, when, during a 2½-hour break in the sessions, delegates and visitors will be taken to one of the nearby sights, like Hadrian's Wall, a Roman fortification built 122-126 A.D., or the massive 12-century Durham Cathedral.

Five Sessions

The business of the Synod will be conducted in five sessions of one to two hours each. Ten resolutions, submitted by congregations, missions, and boards, will be considered by the meeting.

The Rev. W. P. Borgas, pastor of St. Pauls Lutheran Church at Boreham Wood, Hertfordshire, will preach the Synodical Sermon at the Service of Thanksgiving on Sunday, 23 April. The thank-offering will be given to the Student Aid Fund. The 1960 Synod Essay, dealing with problems in the past and future of the ELCE Expansion Programme, will be delivered by the Rev. E. Geo. Pearce, Chairman of the Executive Council.

The Synod will also hear reports from

each congregation and mission and from each committee and board of the church.

Big Things At Boreham Wood

Seven men met at the Lutheran parsonage in Boreham Wood on Saturday evening, 6 February, to take the first steps towards the formation of St. Pauls Evangelical Lutheran Church. Mr. A. W. Jaynes was elected secretary *pro tem*. The first clauses of a model constitution were examined and discussed.

On 19 January, St. Pauls Lutheran Womens Guild was founded. The first officers are: Mrs. W. P. Borgas, Chairman; Mrs. A. W. Jaynes, Secretary; Mrs. Hardie, Treasurer. Guild meetings will be held fortnightly on Thursday afternoons.

MEMORIAL WREATHS

In loving memory of Mrs. HELEN WILHELMINA BAMFORD of Christ Lutheran Church, Petts Wood, Kent, who died 10 January at 80 years; from Mr. G. Gutbrod, Pauline and Marie, from Mr. and Mrs. C. F. Lawton, total £2-10-0 for the **Lutheran Hour** from Mrs. G. Lutz £3 for **CEF**; from Mr. E. C. Lutz £3 for the **Student Aid Fund**.

In loving memory of Mrs. MARIE ALBERTINA MATHILDA EGGLE of Holy Trinity Lutheran Church, South Tottenham, who died 3 February at 82 years; from Mr. J. G. Dunsbier, Messrs. Albert and Arthur Smith, Mrs. Annie Smith, Mr. and Mrs. C. F. Lawton, total £4-10-0 for the **Lutheran Hour**; from Mr. and Mrs. J. F. Dunsbier, Pastor and Mrs. R. Winger, total £2-10-0 for **CEF**; from Mr. and Mrs. G. C. Lawton and Misses Marie and Charlotte Lawton, £3 for the **Student Aid Fund**.

In loving memory of the Reverend AUGUST BRAUER from Pastor and Mrs. Louis F. Brighton of McKeesport, Pennsylvania, U.S.A. \$5 for **CEF**.

You want to know

QUESTION: Is it a good plan to limit the terms of church officers, or is it better to let them serve as often as the membership re-elects them?

Answer: This is a matter of wisdom and good judgment in which local conditions will, of course, play an important part. In some ELCE congregations, for example, the number of voting members is still so small that every voter must hold office.

There have been, and there doubtless are, many consecrated men who have served as elders or trustees or in other offices term after term, and by God's grace remained humble, giving their best effort to the glory of God and the interests of their church. Thank God for them. They are especially valuable in a small church where there is no abundance of administrative and leadership talent. If the congregation deems it wise to continue them in office, why should they

be replaced after their second term?

Some congregations, however, have learned through experience that some officers after a few years become negligent or set in their ways, hard to convince, intent upon having things their own way. Therefore many churches have the rotation rule as a safeguard. No man may serve in the same office more than two consecutive terms, except after an interim of a year.

This system has another advantage. Over the years more individuals gain experience in church work by holding administrative offices in the church. The entire membership, at least the faithful and capable men, can thus be given valuable training in church work.

(Adapted from *The Lutheran Witness*)

YOU AND THE HISTORICAL INSTITUTE

HOW THE INSTITUTE CAN SERVE YOU AND YOUR CHURCH

- by assisting laymen, students, congregations, pastors in doing research
- by preserving for posterity the records and relics of the church's past
- by stimulating research into the problems which have faced the church in the past
- by eventually preparing exhibits pertaining to the Lutheran Church's past and present
- by keeping us aware of the rich blessings given to us by God in the past

WHAT YOU CAN DO FOR YOUR HISTORICAL INSTITUTE

- **PRAY** for its continued expansion, success and service
- **SEND** in all materials of an historical nature
(Orders of service, pictures, histories of congregations, museum pieces, reports, minutes, periodicals, releases, promotional and informative materials)
- **SUPPORT** it financially through gifts and memorials
- **SPEAK** for the Institute whenever the occasion arises

Address all communications to The ELCE Archivist and Historian

The Rev. Floyd Bosch 18 Crosslea Avenue Sunderland Co. Durham

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ENGLAND

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The Rev.
E. Geo. Pearce, D.D.

Cardiff's "exciting" new Lutheran Church

"One of the most contemporary and controversial church buildings in Wales" is how the *South Wales Echo* in its 12 February feature story described the new Lutheran Church to be begun at Fairwater, Cardiff, in March. Church and parsonage will cost £22,000. The pastor is Marvin Brammeier.

Lutheran Lententide Services

GREATER LONDON

Luther-Tyndale Memorial Church

LEIGHTON CRESCENT, KENTISH TOWN, N.W.5
Sunday: 10.30 a.m. and 6.30 p.m.
Midweek: Tuesday 8 p.m.
Good Friday: 6.30 p.m.

Holy Trinity Lutheran Church

ANTILL ROAD, SOUTH TOTTENHAM, N.15
Sunday: 11 a.m. and 6.30 p.m.
Midweek: Wednesday 8 p.m.
Good Friday: 11 a.m.

St. Andrews Lutheran Church

SOUTH RUISLIP COMMUNITY CENTRE,
ANGUS DRIVE, SOUTH RUISLIP, MIDDLESEX
Sunday: 6.30 p.m.
Good Friday: 11 a.m.

Christ Lutheran Church

PETTS WOOD MEMORIAL HALL,
WOODLAND WAY, PETTS WOOD, KENT
Sunday: 11 a.m.
Good Friday: 11 a.m.

St. Pauls Lutheran Church

CRANES WAY AND FURZEHILL ROAD,
BOREHAM WOOD, HERTFORDSHIRE
Sunday: 10 a.m. and 6.30 p.m.
Midweek: Wednesday 8 p.m.
Good Friday: 10 a.m.

HARLOW

Harlow Lutheran Church

BUSH FAIR, HARLOW, ESSEX
Sunday: 6.30 p.m.
Good Friday: 6.30 p.m.

CAMBRIDGE

Cambridge Lutheran Church

CASTLE END MISSION
2nd and 4th Sundays at 10.30 a.m.

CARDIFF

Evangelical Lutheran Church

DOYLE AVENUE, FAIRWATER, CARDIFF
Sunday: 6.30 p.m.
Midweek: Wednesday 7 p.m.
Good Friday: 7 p.m.

SUNDERLAND

St. Timothy's Lutheran Church

JAMES WILLIAMS STREET, SUNDERLAND
Sunday: 6.30 p.m.
Midweek: Wednesday 7.30 p.m.
Good Friday: 7.30 p.m.

Grindon Lutheran Church

CHESTER ROAD, PENNYWELL, SUNDERLAND
Sunday: 6.30 p.m.